

# Shaker Manifesto.

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### WHAT SHAKERISM TEACHES.

F. W. EVANS.

Shakerism is the Nazareth of Christendom. One hundred years ago the Christ Spirit, through Ann Lee, broke the seven seals with which the Little Book, written on the inside, the outside, on the backside, was sealed. The unlearned could not read this book, because they knew neither Greek nor Hebrew. Neither could the learned, because it was sealed. In the old heaven and old earth, there was not a man who could either open the book, or endure to look upon it, so as to read even what was written upon the outside thereof. It took a Christ woman to break the seals and *begin* to read its contents. What new theology did she read? If there are to be a new earth and new heaven in place of the State and Church that have hitherto ruled in the affairs of men, the first principles—foundations—of both the old and new should be clearly understood.

Is it any marvel that the rulers in the

old earth and heavens, Church and State, are not able to bear even a look into those principles that underlie the new order in Church and State, which will supplant the old? It is like the change in life relations at Pentecost, or as paganism passed away before what was called Christianity in the Roman Empire.

All existing forms of Christianity, whether Catholic, Greek, or Protestant, are, in their essence, Church and State organizations. Collectively they are the Church in the Wilderness state—1260 years. This Church in the Wilderness claims authority, in the name of God, as against the right of private judgment in matters of faith and conscience. It assumes to regulate the human understanding.

The subordinate Protestant sects—little images—protest against this claim to authority and infallibility on the part of the Greek and Catholic churches, while they, each in its sphere, exercise the same power as those churches, so far as they can control the State. They send heretics to prison in this world, and to

an eternal hell in the next. It asserts that belief is a product of the will, not a result of evidence; that salvation is a reward of belief, not the result of ceasing to do evil; while damnation, eternal hell, is the punishment for not believing some theological mystery that the teachers thereof don't profess to comprehend. It asserts that war is a Christian element; the Church and State in one nation may properly wage Christian warfare with the Church and State of another nation, thus making hell upon earth.

The Church, from the Catholic hierarchy to its least image, claims the right to use State laws and State power to restrain heretics, to support an inquisition. At present, in America, it seeks to inflict pecuniary loss, and to ostracize heretics from good society. This is only the beginning. The Church teaches, also, that there is no probation beyond the grave, no progression, at death eternal happiness, perfect and complete, or eternal hell fire, excruciating, helpless, hopeless, endless physical pain, and horrible mental agony. Finally, it teaches that the old earth and heavens, which are to be destroyed at the Day of Judgment, are the material earth and heavens. They will be burned with material fire, and all the physical bodies of past time will be reorganized. After being judged out of some big books, the righteous, sheep, will inherit the earth again, rejuvenated by fire. The wicked, goats, will go into a material lake of fire and brimstone everlastingly. Amen.

What are the claims and principles of the new order in earth and heaven?

1. God is dual—Father and Mother.
2. Christ is not Jesus, but a Spirit that may be in each human soul as really,

practically, as it was in Jesus. 3. No man or woman is a sinner until he or she willfully commit sin, nor any longer than the sin is persisted in. Total depravity does not exist. 4. Repentance goes with existence, and the mercy of God endureth forever in all worlds. 5. There are many heavens and hells. Those in the heavens and hells of one dispensation or degree may be gathered into the heavens of the succeeding dispensation or degree, as scholars may leave the ignorance, errors, and faults of one class, or school, by going up. 6. The Church, Christianity, when first seen was pure and holy, like a woman clothed with the sun, standing upon the moon, and crowned with twelve stars. When she formed improper connections, she was called hard names.

The Shaker Church has the moon under her feet—lets it alone, and desires that all other sects and peoples of earth shall let it alone, and leave us a pure secular government that takes cognizance of no theological sin.

I propose to pile up evidence, add line to line, precept to precept, confirmation to demonstration, until such men as Ingersoll are conquered; and if it cannot be effected in any other way, to be so good and do so much good that if they believe not my words, they will yet believe for the works' sake, in a word, to overcome what I think evil in them by what they think good in me.

*Mt. Lebanon, N. Y.*

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#### CARE.

Take care of life,—

Why should we not  
If life is worth the giving;  
The gift should

Never be forgot,  
But we take care of living.

*Canterbury, N. H.*

*M. W.*

## CHRISTIAN EXPERIENCE.

PATIENCE VINING.

Friend Editor;—I am one of the few left of the eighteenth century. I have enjoyed the privilege of reading the Manifesto from its first number, and it has been a great pleasure to me.

I now wish to add to it my mite by writing a short autobiography, including my experience as one of the witnesses for Truth and Righteousness. It may do a little good to some inquiring minds, to know that there are many that they have never heard from, who have lived for many years in the Society, and still feel thankful for their privilege, and for the protection of God particularly when age brings infirmities, that cannot be avoided. It is good to have kind friends ever near to smooth the roughness of the way.

I was born in Lyden, Mass. Nov. 9, 1799. My father's name was John R. Vining, and my mother's, Rachel Field. There had been more or less acquaintance in the family with the Society of Shakers for many years. My mother, at one time, related to me a vision that she received previous to becoming a member of the Society.

"I saw a man standing in the center of the room. Again, I saw the same person standing in the highway. His peculiar manner and appearance led me to invite him into the house. I now saw that he was a member of the Society of Shakers, and that his name was Benjamin S. Youngs."

Four years after this my parents, one brother, three sisters and the writer moved to the Society at Mt. Lebanon. It has now been but a few years since

my parents passed from this life, a brother and two sisters have also gone before me. One sister still remains on the shores of time.

My mother, at the time that I was two years of age made a visit to the Society at Enfield, Conn. and from this date my practical experience may be said to begin. When six years of age I urged my mother very strongly to let me go and live with the sisters, which request was finally granted.

My experience of seventy six years includes many more blessings than I am able to recount. From the early date of six years I have been made the recipient of God's love, and the life of the Believer has been beautiful to me. My blessings have been abundant, and my days happier than those of Lords or Kings.

When I was young I often saw brethren and sisters under the control of spirit influence, and was in a quandary for a long time wondering how a spirit could move a body without the will of the one moved. I made it a subject of prayer. One day while alone and in deep thought on this subject, I felt the manifestation of the spirit of God on my body and knew what it was.

This proved satisfactory. I had received a spiritual baptism, and was never troubled any more about it. I have often read,—"There is no respect of persons with God." Had there been I might never have been called into his fold of love, for as a child I was very rude. I will now close with this poem.

The King may have his throne,  
And the miser his gold;  
The monarch his palace  
And the princess her home.  
I covet none of theirs  
For I've a gospel call,  
And a kind loving mother  
That is better than them all.  
*Mt. Lebanon, N. Y.*

## A PLEASANT SEASON.

Alfred, Me., Jan. 1882.

Dear Editor, Manifesto :—Our late Christmas Festival, which for good reasons was postponed to the evening of the 26, was one of the most social entertainments, of the kind, we ever enjoyed. The following Christmas song was one of the contributions.

It was good for us all to be there, to witness the sparkling brightness, and overflowing enjoyment of all the little folks, and even the "children of larger growth," as they looked upon the three evergreen trees, with their expansive limbs heavily laden with a great variety of fruits, pretty and useful tokens of sweet remembrances. Some original and many select pieces were admirably spoken. All fitted to the occasion and tending to awaken an strengthen the bond of christian love and fellowship, and unite the hearts of all as one from the oldest, 81 to the youngest 7 years of age.

Our very special, liberal and loving friends, the GOODALLS of Sanford, and the USHERS of Bar Mills, which includes, M. U. OSGOOD, all of whom are always doing good, contributed many beautiful, nice as well as sweet things, which each recipient gratefully received.

## CHRISTMAS SONG FOR 1881.

OTIS SAWYER.

Down through the ages comes a voice,—  
Israel's Shepred teaching;  
That then, as now and now, as then,  
That love's the truest preaching.  
By this, said Christ, shall all men know  
Who are my true Disciples;  
'Tis by their fruit, nor high, nor low  
The Thorn ne'er yieldeth Apples.  
The Angel with the Reed he bears,  
To measure human greatness;  
Declines the selfish soul, who wears  
These marks of human weakness.  
Whose hearts bear malice, spite and hate  
Towards a fellow brother,  
Nor on his tablet this be found;  
"O love ye one another."

When Mother, Oh! most precious name,  
Begun her holy mission;  
Her gentle love diffused abroad,—  
Inspired a heavenly vision.  
The Angels caught the sweet refrain,  
And forth to man they hasted;  
Good news, glad tidings, from our God,—  
Heaven and earth are wedded.

Come, woman in your strength arise,  
For your Redeemer cometh;  
Fill ev'ry space from earth to skies  
With songs of love that charmeth.  
Let echo and re-echo roll  
From valley, over mountain;  
The tender love of God is known  
By this new, open'd fountain.

The Mother-hood of God's revealed,  
O blessed revelation;  
The mystery so long concealed,  
The healing for the nations.  
The comforter to earth has come  
With healing wings, to bless,  
And this the name whereby she's called,  
"The Lord our Righteousness."\*

The New Creation's now begun,  
The Parentage complete;  
Sons of God, and Morning Stars,  
Make harmony replete.  
So we this day will celebrate,—  
Renew the Sacred Story;  
"Peace on earth, good will to man,"  
And unto God give glory.

We'll bless our consecrated home  
With blessing that's perpetual;  
Bless the aged and the youth,  
And call this place Emmanuel.  
Those other Sheep not of this fold,  
Are ours with special blessing;  
Whose loving hearts and lib'ral hands,  
Are blest, ten fold, in giving.  
*Alfred, Me.*

\* See Jer. xxxiii, 16.

Inspiration like the love of God is an active principle in the mind.

In the innocence and with the simplicity of childhood, confide in thy Heavenly Father's care.

## JOB BISHOP.

BY HENRY C. BLINN.

Although it has been the pleasure of the Societies of Canterbury and Enfield to write upon their records many valuable names of the pioneers of their gospel work, yet none occupy a more endearing place in their memories than that of Father Job Bishop.

He was born in New Lebanon, N. Y. Sep. 29, 1760. His early years were spent with his parents, and so soon as his age permitted, he assisted his father in his work on the farm.

In 1779 he became quite interested in a religious revival of which he writes, I entered fully into the spirit of the work, and received great light. I was often blessed with the presence of the spirit of God, and believed that the gospel of Christ required a daily cross against sin. Although zealous prayers and religious exercises often had the effect to produce spiritual sensations, yet they were not permanent and left me a subject to temptations.

I was encouraged by the revival to look forward with hope for a manifestation of the light of God, and fully believed that the second coming of Christ was near at hand. Elder Joseph Meacham who was one of the principle leaders in the revival warned us to take heed, that we might not oppose the work of God, as it was revealed to us. He believed that in this work, a virgin life would be required, but as he saw no way to protect the people in it, he thought it was not prudent to preach the doctrine.

The spirit of this revival continued through the summer, and then gradually declined leaving its subjects in great

tribulation. They had renounced the creeds and ceremonies of the churches, but their meetings though still continued had lost their power. The speakers recently so active now sat in silence with bowed heads. Those who rose to speak or to pray lost the power of utterance and were obliged to resume their seats in silence.

We passed the winter exhorting each other to faithfulness, while we anxiously waited for the accomplishment of the prophetic spirit of the revival. The work came.

In the spring of 1780 we learned of a people near the city of Albany, N. Y. who were reported to have received a singular kind of religion, and that they possessed a large degree of divine light and spiritual power. Many went out to see them, and returned fully persuaded that they were the true witnesses of God. The interest increased and I felt a great desire to satisfy myself concerning these strangers and their religion.

Early in June, in company with several others, I made them a visit. We arrived on Saturday evening and remained till Monday. We found them all kind and social. Elder James Whittaker explained to me the doctrine which they taught; reasoned from the scriptures and manifested great knowledge of the spirit and light of the gospel of Christ. We attended their meetings. The singing was inspiring, the speaking powerful and heart searching. The wisdom of their instructions, the purity of their doctrine, and the Christ like simplicity of their deportment, all reminded me of the apostolic faith.

I returned home in a state of mind hardly to be described. A deep impression had been made upon my feelings,



and a new scene had been opened to my view. I saw that the work was of God and my salvation depended upon it.

The cross that was before me was an evidence of the spirit of the testimony. On the one hand the prospects of the world were flattering to my mind. I was in the prime of life, and in the vigor of health. My reputation was fair, and my hopes not unpromising.

On the other hand religion had been my pursuit. The revival had raised my hopes, and directed my faith to a greater and more glorious work. I subsequently made another visit and was received with kindness. I confessed my sins to God, and with a fixed resolution accepted the cross of Christ. I was now taught to rectify every wrong that I had committed, to forsake all sin and to take up a daily cross.

I also became more intimately acquainted with Mother Ann Lee and the Elders who were with her, and am a witness of the purity of life which they constantly maintained. The doctrine they taught was strictly conformable to the precepts and example of Jesus Christ. By obeying their precepts I experienced the truth of their testimony. I was blessed with heavenly visions and felt my faith established on a sure foundation.

I visited Mother Ann and the Elders many times at Watervliet, Harvard, Ashfield, Hancock and New Lebanon, and have most freely associated with all the leading members of the Society. To my great satisfaction, I have seen that the principles which were first taught by Mother Ann have been faithfully kept by her successors.

"The three witnesses\* who came from

\* Mother Ann Lee, Father William Lee and Father James Whittaker.

England had all prophesied of a gathering of the Church into order. A successor to Father James, however, had not been appointed at the time of his death, although Joseph Meacham had been named as an assistant in this great work. The prophecy concerning him had a corresponding bearing upon several others among whom we find Elders Calvin Harlow and David Meacham.

"As no preponderating excellence appeared where so much native talent and intellectual power were the endowment of each, combined apparently with equal religious zeal and spiritual attainment, it seemed impossible for aught save Divine Wisdom to decide the election. No eye but that which is single to the glory of God might look in upon that praying band, who were seeking to learn whom God had chosen to lead his people to the promised inheritance where all should share alike the blessings of a bounteous Providence, so great was the power manifested in the heavenly influence, so eloquent its utterances, so encouraging its promises that a beholder might well say as each declared the message given, 'Surely the Lord hath chosen this' yet no such power was vouchsafed to the burdened spirit of the chosen one as he meekly listened to the divinely inspired eloquence of his fellow laborers. When all the candidates had ceased, still waiting for a decisive manifestation, the voice of a youth, Elder Job Bishop, was heard, calm and decided, declaring with a power which left not the shadow of a doubt on the mind of any present, that the silent listener, Joseph Meacham, was the anointed of God to lead his people."

Father Job always regarded this as a revelation from God. An out growth from their united prayers while in that

sacred conference in the church at New Lebanon. Immediately after this prophetic announcement, Elder John Hocknell kneeled in prayer before the assembly, giving utterance to this expression only, "Blessed be God."

Overshadowed with the divine presence these reverent and prayerful children of God fell upon their knees and the floor was wet with their tears.

Giving his soul so unreservedly to a life of holiness, Father Job was made the happy recipient of the life of Christ and enjoyed a measure of that inspiration which Jesus said should follow those who believed in him.

Although a thorough disciplinarian and a man of practical, sound judgment, yet through the illumination of the spirit he saw the visionary forms of many who had passed on to the land beyond.

He would relate with much pleasure the spirit welcome that he and those with him, in the ministry, received while on a visit to the society at Harvard, Mass. No less than four of the first Elders manifested themselves so fully that Father Job was pleased to denominate it the most remarkable vision of God that he had ever received.

(TO BE CONTINUED.)

#### TRUTH.

ELIZABETH MARTIN.

Truth fits to truth!

An attribute of Him who reigns  
As King o'er all the powers that are;  
What vital strength, what majesty  
It is revealing everywhere!

Truth fits to truth!

Already hewn by law of God—  
No need of plane, nor square, nor line,  
It ever is the same, its mould  
Attests its origin divine.

Truth fits to truth!

No circumstance can change its face,  
No creed or system gave it birth;  
It was, and is, and is to come,—  
A part of God, diffused through earth.

Truth fits to truth!

The more its virtue we employ,  
The nearer Heaven's gate we rise;  
The more it enters all our joy,  
We grow more just, more good, more wise.

Truth fits to truth!

Then let us build our character  
On solid truth's foundation stone;  
And as our edifice we rear,  
Let every act be truth alone.

Thus shall it stand

Thro' Summer's smile, and Winter's frown,  
Thro' whatsoever may test and try;  
No power can tear the structure down,  
If truth its pillars underlie.

Canterbury, N. H.

#### ANCESTRAL TRADITION.

ANTOINETTE DOOLITTLE.

Mortal beings, whatever powers of mind, or talents they may possess, cannot change one truth; for Truth is co-existent with Deity. Tradition and education have moulded our thoughts, and shaped our ideas, and many things which we conscientiously *think* we believe, are only shadows from pictures painted upon our memories in early life, or monographed by historians and the priesthood in later years, by iteration, which have taken such strong holds upon our minds that the impress is hard to remove, and the echo to die away. But thorough investigation on our part, often convinces us that many of those ideas are only traditionally ours, inherited, and have not come to us by close reasoning, nor earned by labor. Hence the necessity of great charity for the views and opinions of others, who think and reason differ-

ently from us; and in all cases "to be kindly affectioned one towards another." If the advancement of truth be our aim, then all can work harmoniously together.

Many times a small difference in phraseology may give a false impression of the idea sought to be conveyed, when if a different word, or phrase, were substituted, such as ourselves would have employed to express the same idea, it would be clearer to us at least, while others might have taken the idea as first propounded, as the clearest. Calm reasoning in such cases is much better and wiser, than sensorious criticism. In this is manifest the wisdom and "patience of saints." It is our privilege to take lessons from the wise and unwise, the progressed and unprogressed. Let all have a place to work according to their several gifts and attainments, "one after this manner, another after that," according to the measure of grace through the gift of God to them and the ministration and effectual working of His power by the spirit of Christ.

Childhood and youth are preliminary to full manhood; and the anterior stages of existence are a necessity to the posterior. Development and growth marks and moves everything.

As we read and understand the law given through Moses to the ancient Jews, by the light of the present Christian dispensation, and the curtains formed of rites and ceremonies are drawn aside, we see its weaknesses and defects in a large degree; but Jesus said, it was not his mission to destroy the law; he came to fulfill it. The law in its most potent form was far from being a full Savior; it was only adapted to the immature condition of its subjects in that epoch, given as a safeguard for the time being,

and a delineator, pointing to something higher and more perfect in the future. That it was defective and weak in many points, no one can deny; that it also contained much truth we will not undertake to dispute.

The Israelites, unto whom that code of laws was given, were a rebellious, hard hearted, warring and licentious people. It dealt with them as they would accept, or reject. If the light of the present age shines brighter and clearer than in the past, let us learn wisdom and seek to divide the true from the false. Cast that which is unworthy to be retained, back into the great sea of human passions; and let all that is true, still live.

The progressive spirit of the ages will roll onward the great car freighted with the ripest and best fruits of the centuries gone by; and let us say, as did Jesus, that it is not our purpose to destroy or annul any truth of the Law or Gospel; but pray and work to the end, that every jot and tittle may be fulfilled, and glorified.

One writer recently said; "We cannot down with the Old Testament and claim that it is obsolete, for it contains truths that will outlive the centuries! Truth can never die. Hence we see the Old and New Testaments, bound together between two lids, lying on our tables and in our Churches; while they contain errors, there is truth enough in both to bear them up, and commend them to the better feelings of all."

Truth is a unit, it is indestructible! and, whether physical, intellectual, moral, or spiritual, pertaining to body or soul, belongs in the final issue, to a perfected dispensation, and forms a part of one great whole.



The Ark, which was the repository of the archives of the ancient Jews, and contained their covenants, and also the Mercy Seat, overshadowed by the wings of the Cherubim which was a beautiful type of the dual Christ Spirit, a representative picture that is still pleasant to look upon after the lapse of ages, was very sacred to them, and was guarded with care, while it was borne upon the shoulders of the Levites, the highest order of priests.

The growth of the ages has been slow, but sure. Stepping stones have been laid from time to time, and pioneers in the march of truth have ventured to go forth as vanguards and occupy a little higher, and still higher ground, while they kept in sight of the main body. The path of progression is an up hill grade and difficult to travel; its possibility has been tried, and successfully proved by many who have climbed its rugged steps, and have come off conquerors.

The first Christian Church had its defects and also had its days of prosperity. While it maintained its integrity by firmly adhering to fundamental principles, it was invulnerable against the powers of darkness and spiritual death; but when anti-Christ came and knocked at the doors of the sanctuary, and sought admittance that there might be an alliance formed between them, then, disintegration began to take place, and the power of the holy people was scattered.

Shall we learn, and be warned by the past to look well to the present, and to hold fast our veracity, while we press on to know and understand the future, and prepare to meet whatever may befall, whether weal or woe, prosperity or adversity? If forewarned, we may be

forearmed; and thus be able to stand where others have fallen; and then we shall be debtors to the wise and unwise.

*Mt. Lebanon, N. Y.*

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#### NOTHING LOST.

MARY WHITCHER.

Waste not thy time—  
That moment spent  
In idleness and play,  
Might benefit some needy one  
In this, and future day.  
With good intent,  
From heart sincere,  
Deep answers back to deep,  
And no good deed is ever lost  
Though long the silent sleep.  
Our thoughts have voices—  
And will tell  
On many a heart and mind,  
The feeling, greatest gift of all  
The senses of mankind. *Cty., N.H.*

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#### EZRA SHERMAN.

We have received a copy of "The Harrison News," in which we find a notice of the death of our Brother at White Water, Ohio, published by his friend, THOMAS SCHROYER.

#### ANOTHER PIONEER GONE.

"Death has again visited our Community, and claimed for its victim one of our most honored and respected citizens,—EZRA SHERMAN. None knew him but to love him.

During the three months of his sickness, we visited him a number of times. On our first visit he seemed delighted that we called. He said, Thomas, I am glad you came to see me: I wanted to see you and talk with you.

I may get well, but I think not. I am old and willing to go. \* \* \* \* Don't pay any attention to creeds, but live right. Do right, and when you are called to enter the great hereafter, you will have nothing to regret. For several days preceding his death he had a presentiment that he should die at nine o'clock, A. M., the same hour that he was born, and sure enough, on Sunday morning, as the hour hand reached the hour of nine, his spirit took its flight."

## GOOD WILL TO ALL.

O. C. HAMPTON.

The goodness of God leadeth on to repentance;  
 Forgiveness, the need of confession sincere;  
 Man's weakness, a plea for entire dependence  
 On God's tender mercies while traveling here.

Contrition and sorrow become the Believer,  
 For sin and short coming, and hardness of heart;  
 And who of such gift is the happy receiver  
 Can truly be said to possess the "good part."

I know that the true consecration of spirit  
 Which we are commanded in deed to possess,  
 Is genuine Love and good will to inherit,  
 And ev'ry good saint and vile sinner to bless.

To soften each feeling of coldness and hardness  
 In tender compassion, to friend and to foe;  
 Of all to be anxious and watchful, regardless  
 Of what they are doing or going to do.

The old roots of bitterness, malice and slander,  
 O let us dig up, and consume in the fire  
 Of patient forgiveness, and charity tender,  
 If nearer to Heaven and Christ we aspire.

Cease, once and forever, from all evil speaking,  
 And learn the new language, to speak well of all;  
 The good and the union of all to be seeking,  
 For this is in earnest the trumpet's loud call.

Why should we continue to injure each other  
 O God! shall the sword never cease to devour?  
 O are we not ready, dear Sister and Brother,  
 Of Peaceful *at-one-ment*, to hail the glad hour?

Sweet union, is Heaven on earth to believers  
 It strengthens the wav'ring, and comforts the strong;  
 Ev'n here in this life, from all grief it delivers,  
 And fits us for joys of Eternity long.

*Union Village, Ohio.*

## UNION.

O how blessed is the union of God's children just and pure;  
 Bright and shining are the mansions, which our Father does ensure,  
 Ever blessed, ever holy, shall our work and calling be:  
 Free from evil, clean and lovely, in the spirit we'll agree.

NOTES FROM THE LIFE EXPERIENCES OF  
MOTHER ANN LEE.

Great pains were taken by Mother and the Elders, to teach and instruct the Believers in the care and management of temporal things. They were often taught to be industrious; to put their hands at work and their hearts to God; to be neat and cleanly and to observe good economy. They should be prudent and saving and let nothing be lost or wasted through carelessness or neglect; to avoid equally covetousness and prodigality; to be kind and charitable to the poor and to keep clear of debt.

These things were strictly enjoined upon the Believers, from time to time, as matters of special importance, in order to secure a spiritual blessing.

It was always held as a doctrine of truth, and abundantly proved by experience, that those who were unfaithful in temporal things, could not find the blessing and protection of God in their spiritual work.

It was essentially necessary in order to inherit the true riches that they should make a faithful and wise improvement of every talent and all their time.

In addressing the sisters, Mother Ann said, Are you willing to be the daughters of Zion; to be searched like Jerusalem with candles, and confess and forsake your sins, to put away all wrong, and be the children of God? Regard your privilege. Go and keep the way of God and not return to your former sins, for the labors of the people of God must not be lost. They will be a savor of life unto life, or of death unto death.

Mother Ann on passing an apple tree that was filled with blossoms, called the

attention of those who were with her and said,—How beautiful this tree is now! By and by the fruit appears; but some of it will fall off quite soon; while some will hold on for a longer time, till they are fully half grown and some will get ripe. So it is with souls who set out in the way of God. Many will set out very fair, and soon fall away; some will continue longer and then fall off, while others will go through to the Kingdom.

The gifts and calling of God are given to souls in nature's darkness; not because they have repented, but the gifts are intended to lead souls to repentance.

Some one asked, What is repentance? and were answered, To cease from committing sin, is the only repentance that God accepts, and this no one can do except by an honest and faithful confession of all sin to the chosen witnesses of Christ.

The severe persecutions and cruel abuses which Mother Ann suffered in consequence of her faith and testimony, were occasionally related to the Believers.

They are striking evidences not only of the inveterate hatred and malice of a lost world against every increasing manifestation of divine light, but also of Mother's unexampled confidence and resolution in maintaining her testimony.

Mother and the Elders abounded greatly in visions, prophecies and revelations. Many who received the testimony were also blessed with the same gifts. They were given to strengthen, confirm and establish the faith which the people had received.

—◆—  
Inspiration is the breath of the Almighty; whoever catches this breath of life is stimulated to deeds of Holiness and Love.

## OBEDIENCE.

ARTHUR THEOBALD.

"Behold! to obey is better than sacrifice."—I. Sam. xv, 22.

Never has anything been more fully verified than this statement. The Jews, as long as they were obedient to the law, grew and flourished; but as soon as they threw it aside, they were plunged into wars, which resulted either in poverty or slavery. The Jews however are not the only people upon whom this severity has been inflicted; the Romans in their disobedience to the laws of nature and of humanity experienced a fall which has become proverbial. So with every nation, whose ambition, driving it madly on in disobedience, finally plunges itself into difficulties from which there is no extrication.

All history is replete with corresponding examples.

So also in the spiritual sphere, although the penalty may be delayed, it is, nevertheless, sure to be measured to the delinquent, in its fullness. The stings of conscience may quicken a soul to confession and repentance, by which some atonement can be made, and forgiveness obtained; while, on the other hand, obedience to established law would prevent, in all cases, the sufferings which always follow disobedience. The result of obedience is peace and prosperity, and an unalloyed enjoyment.

A difference of development must have a corresponding difference of conception. It is not possible for the child or youth to understand, fully, the meaning of the term obedience, and therefore, are not under the obligation that belong to age and judgment.

It could not be expected that a short privilege in the Shaker or true Christian life would enable one to discern duty in this direction, as clearly as those, who by their experience, and therefore more mature judgment, are capacitated for that obligation. Every one has a part to act in life and that faithfully performed, brings its reward. Even the children find happiness in obedience, and as the understanding matures, the necessity of more strictness forces itself in, which if heeded, will result in a blessing.

There are two forms of obedience—one voluntary, willing and cheerful, the other a kind of forced obedience, which is shown in the half way manner in which it is yielded. This latter kind, in fact, is not true obedience. It seems closely conjoined to disobedience and is of a low type, under handed and mean; while obedience, willingly and cheerfully rendered is a virtue to be desired and obtained.

This is accomplished by bringing all selfish desires into subjection to the "higher law." It requires the crucifixion of self-will, the slaying of false judgment, and in fact, the burning of all selfishness in the fire of gospel testimony.

It is an obedience that knows only the straight and narrow path of self-denial. To those who walk therein, the blessing is vouchsafed.

It is the path in which is found the living soul; and as it demands a childlike subjection as rendered by our Exemplar, we must expect to find those only who having accepted its searching light, are still striving for greater perfection. Unabated by trials, they have an ardor, more determined than ever to gain the proffered treasure; thus attesting that although there are struggles in the way, there are joys also, which more than counter-balance the sorrows. It is the earnest workers who are in an enviable condition, whose happy faces and cheerful voices give strength and encouragement to many a weary toiler;—whose lives shine with a never dimming lustre as an example to all who would behold.

This condition is surely the indication of that happiness which the world cannot know. It is ever increasing, filling their spirits with love as they hold out to us the joys of the gospel of obedience and leave an inheritance for us to beautify and enjoy.

We who are young should not be unmindful of our duty; should ever strive to gain those virtues which they possessed, by a careful daily life in obedience.

It seems befitting that at the beginning of the New Year we should pledge ourselves to greater obedience hoping to have the union of all who are young. In this we shall feel assured that we share the truth of the prophets word:—"Behold! to obey is better than sacrifice."

Enfield, N. H.

## TIME FLIES.

DANIEL ORCUTT.

Young persons seldom think much of old age, but when old age comes, they are surprised that they did not think of it more. "Rejoice, O youth, and walk in the ways of your hearts, and in the sight of your eyes; but know that for all these things, God will bring you into judgment."

"What is your life? It is even a vapor that appeareth for a little while, and then vanisheth away." Time flies; and ere you are aware, golden opportunities may fly too. God has given you ability, employ it for His glory. You may not have ten talents nor even five, but you have at least one talent, and that one talent, rightly used, will produce good results. Every moment spent for God yields unalloyed happiness. While your day lasts work. Garner the durable riches, as you would garner a supply of luxuries. Moments are more valuable now, than years that are gone.

"Seconds and minutes are the gold dust of time, which are often wasted. Take care of your gold dust." If any portion of time can be called yours, it is the present. Past opportunities will not return. "You cannot catch the moments that no longer tarry, they are gone forevermore."

Too much time has already been lost. Lose no more. What is time, but the brief hour for preparing for eternity? This may be your last hour. Prepare. "Work in my vineyard," is the Master's command. Living to God is every day work. Begin now. He will not forget your service. He offers riches lasting as eternity. Eternal life is the gift of God; accept it while it is proffered.

There's danger in delay. Living in sin hardens the heart. Break from evil habits now. The more convenient season will never come. Tomorrow may be too late. "You know not what shall be on the morrow," God commands, obey now. Now, for it is the accepted time. "Harden not your hearts." They are hard enough already. Life is uncertain.

"Thousands of lives are extinguished as a candle is suddenly blown out." The thought of death has brought many to a decision. The voice of God is the voice of authority. He has a right to speak to you; obey now. Defer not later. Should you repent tomorrow, yet it would be a sin to remain impenitent to-day. You cannot afford to put off until tomorrow, that which should be done now. Every day leaves a day more to repent of, and a day less to repent in.

A day will not last always; a day is only a day. Time flies. Well improve it and you are saved, misimprove it and you are lost.

*Enfield, Conn.*

## BEAUTY OF ZION.

See Zion fair city, in beauty arise,  
Her children in heavenly harmony join,  
While thousands their order behold with  
surprise  
And truly confess that her Laws are divine.  
No nation, or people that dwell on the earth  
Can boast the bright joys of this lovely  
abode;  
O bless'd emanation from mansions of mirth,  
Such harmony, union and peace are of God.  
*Harvard, Mass.*



## SHAKER MANIFESTO.

### MARCH, 1882.

#### Change of Office of Publication.

The "SHAKER MANIFESTO" for the present will be published at Shaker Village, N. H. All business matters connected with the financial department of the paper will be directed to the,—

Publisher of Manifesto,  
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All other communications may be addressed,

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#### IN LOVING KINDNESS.

Before and above all religious Societies the Shakers should be the most earnest advocates of that discipline which in-cites in them the spirit of the life of Christ. The civilized world of today is well filled with a form of moralizing which savors very strongly of an order corresponding to that of those beautiful sepulchres to which Jesus so aptly referred.

Among many the daily practical life of the christian is becoming more or less obscured by the term of non essentials. If a man is able to reconcile his mind to the belief that his habits and practices are in accordance with a well regulated religious society, and all are made for the honor and glory of God, then his fortress stands upon a pretty firm foundation.

Believers may not, however, be able in their communistic order, to accept the liberty of the radical or of the indifferent minds of other churches, as ours must be a united brotherhood and sisterhood in every temporal and spiritual duty.

St. Paul's lesson to the Brethren in the church of Corinth was most excellent and charitable. He found that the members were not equally developed in understanding, and yet they were no less his brethren in Christ.

He advised those who had a knowledge of some of the non-essentials to exercise a care lest "by any means this liberty of yours become a stumbling block to those who are weak."

Then like a father in the Church, the good apostle makes this avowal in regard to the eating of meat which had been sacrificed to idols. If the eating of this meat maketh my brother to stumble, I will eat no more flesh forevermore.

One of our religious exchanges publishes this fact; "The attendance upon church prayer meetings are mostly women, and the rest chiefly middle aged or old men."

As a matter of course the writer should know whereof he speaks. Possibly something more attractive than a

prayer meeting calls the attention, of the absent class, another way.

Shall we not, as Believers, find in this a lesson which will admonish us to more carefulness? We certainly need not fear to learn a good lesson, as taught by the experience of those not of our faith. We also have prayer meetings. Are they so organized that all wish to be present? Shall we not make them fruitful seasons of spiritual love and life, in which every member of the household shall hold a privileged place?

The spirit of prayer must of necessity grow with a body of christians as they grow in the spirit of righteousness. The explanation which Mother Ann gave to prayer is the embodiment of all that helps to lead the soul home to God.

"Every breath," said she, "is continual prayer to God."

It may take the form of a petition for protection, for guidance or for determined resolutions. Whatever it may be, let us give it as a free will offering to the cause of right and truth.

A society of ladies in Washington, D. C. have organized themselves into a society under the name of "Guardian Angels."

May the beautiful spirit of our Lord so inspire them with an abundance of his loving and saving grace, that they may be able to direct the wayward into the paths of righteousness and peace.

Once on a time Br. R. P. sent by express, two fancy chickens, to a Brother in a distant Society as a present. The brother not understanding it to be a free gift, wrote to Br. R. of the beautiful fowls he had received but that he could not find any bill.

Can't you, said Br. R. really, I am very much surprised as I thought I sent you two bills.

## Correspondence.

ST. KITTS, BRITISH WEST INDIES, }  
November, 28, 1881. }

Elder F. W. Evans, Mt. Lebanon, N. Y.

Dear Friends: Your postal card, and the three pamphlets also, with your letter came safe to hand. I will hear by mail due here on 2.12, if my family received them at Bothwell. We have had three weeks rough seas and a half gale blowing so that I have not heard from our friends in Nevis, except one visit from a member of the meeting, just before your valued papers came; but I told him to call at the post office at Charleston, as soon as the mail was in, as I knew there would be some matter for them from Mt. Lebanon.

Thou wilt please accept my heartfelt thanks for thy prompt answer to my request. Thou knowest how very weak words are to express deep feeling. I was much pleased that it was in thy heart to write to me. I did not expect more than the pamphlets. I can assure thee I enjoyed thy lecture very much. Some matters are new to me and require to be well considered.

The life of Mother Ann touches one and calls out our sympathies. I believe if our Lord was to come to earth this day, he would be crucified again by the rigidly righteous. I am free to tell thee, they are being read by quite a number of people, and are passed from one to another as soon as read. It may be bread cast on the waters. Thinking men here who know the rottenness of these islands, say and feel the end cannot be far off.

It was in my mind to speak with thee regarding what T. L. Harris says about Ann Lee, in the book "The Two in One," but will not enter upon that subject. I never heard even a hint as to the Duality of God, or that God was male and female—two in one—until I read it in Harris. To me these are new truths, and some of them can only be comprehended as the Spirit gives me light.

One thing is plain enough; let me live the life marked out, and by and by, that will bring confirmation. In the meantime, life is a hard fight, and it is hard to get along without in some way hurting your neighbor. I may tell thee frankly, the world is made up

of two classes—those who eat and those who are eaten: if you don't eat you will be eaten. Quakerism was, and is said to be, Primitive Christianity revived. Since getting a glimpse of your system, I begin to think it was and is, Primitive Christianity revived, wanting the principal idea. Community of goods, or all things in common, Robert D. Owen tried it at Lanark, on the Clyde, but it was a sham and a show; it was tried near to my home in Bothwell Parish, but broke up with loss. Land is required.

If the present state of matters is to continue, we will see the next great movement in Britain to be the land question. The land belongs to the government for the benefit of the whole people. The mass of the present owners got it when Might was Right, and under conditions that have long passed away; but Right is coming to the front, and Might must go down.

Had I got over to Nevis, I could have sent thee a fair account of how matters really stand, their number, character, and all particulars. I dare not judge, but we cannot shut our eyes to the state of matters around us. And I am much afraid few people in these islands are willing to sacrifice the animal nature in themselves. Climate, nay all around them is against it.

One reason for the loss of shame (women don't know what modesty means) is, children in the country run naked up till four or five years of age. Little girls have generally a cover of cotton; boys up till able to work a little have only a shirt, or trowsers in rags. I am speaking of the children of the estate hands, or laborers. I have no doubt from what I have heard, that the majority of children here know more of what lust and bestiality means than one-half of your people put together. It may be the result of slavery.

No one works here if they can get along without it; and as no fire is required, and no bed clothes, little does them. A cane cut from the nearest cane-piece is quite sufficient for a day's provision, with a little bread. Indolence is so grafted into the nature of the people that to expect a fair day's work out of them is quite out of the question. Mark, I do not blame them. I have done hard

work in factory life at home; I have tried to work here, just to prove the matter to my own satisfaction.

A white man cannot work in these islands, and I do not blame the colored people for doing just as little as they can. Just as in slavery times the hands are crowded into gangs. Young boys and girls pulling weeds and gathering stones, get about eight cents a day; women sixteen cents, and men from one to two shillings. All are paid by the piece. Dig so many holes for one shilling; if you are willing you may do two tasks. So with all the rest.

No laborer on these islands can get a piece of land to buy, or even to rent; if they do get a bit up the mountains, after they have brought it in from bush it is taken from them, so that few of them have a little bit. The owners know that half an acre will make the laborer and his family independent for life; for that half acre will produce far more yams and sweet potatoes than will keep them, and from the overplus they can get salt fish, which is about all they get or require; or, now and again if they can kill a monkey, it makes a feast.

At home I was a vegetarian, here I can't be. Unless an American schooner comes in we never see cabbage or any other vegetable. I had fully intended writing out an account of a trip I made on the first of this month to the little Dutch island of St. Eustacia, known as Statia, not that for one moment I could expect to take up thy time in reading anything I could write, but thinking it is the only means in my power to prove that I feel grateful for thy kindness.

I can assure thee the card brought a sort of peaceful feeling, or sphere, with it. I trust thou knowest something of this, as I have been sneered at for holding such an idea. The American steamer will not be here before tomorrow, but the post office closes the mails shortly, so I must close by simply saying, I feel much at thy kindness, and will try to deserve it.

Thy obliged friend,

J. McNISH.

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Whatever is really useful is virtuous, though it does not at first seem so.—*Cicero*.

Lowell, Mass. Dec. 27, 1881.  
Elder F. W. Evans, Dear Sir;—

This is to inform you of my whereabouts and that I have not forgotten you. I have had my land surveyed and expect to sell in a few days. Dear Sir, I will, herein, ask you a few questions, if you please. In the first place, if I come to live with you, I must quit all female society, moral or immoral, and associate with men only. Next, I must stop the use of Tobacco. Next, must live that sober, industrious and retired life that I see among your people. Also drop all my Music, of which I have over \$500. worth, and I am called a good Musician, a talent very much respected by the common people. Also, I must drop the Lecture Roll and attend strictly to the industrial duties of your Society, notwithstanding I have a cash income, sufficient to support me through life, without work.

Under these circumstances, do you think it advisable for me to come and sacrifice all these so called blessings?

I presume I have all the natural instincts of the natural man. Will your sort of life become so unnatural and monotonous as to destroy all the beauties of this life? I trust you will condescend to answer the above in your clear, honest way, and by so doing, not only oblige me, but prepare me better to know just what I am to meet, if I come with you. On sabbath, the 18th inst, I preached in Grand Army Hall, in this city, to a very large audience. Subject; Why stand ye idle. Last Sabbath, I spoke in Well's Hall, this city, before the Reform Club, of some 2000. Subject; Why do young men learn to drink? To night, I am to speak in the Congregational Church, this city. Subject; Where is my Mother? On Sabbath next, in the

Well's Hall again. Subject; Prisons, Prisoners, and the great cause of crime.

Again, will you be so kind as to enlighten me on the above subjects? I don't want to come to you to bring discord among you nor to lead you in a new field. If I come, I want to do you good and make you happy, if possible. Sir, I look upon you as the great head of the Order, and to you I appeal for light on the subject. Your letter shall be strictly confidential. I still see those great golden Letters, LEBANON. What does it mean?

Please give my undivided Love to all your Family, especially to the good Brothers and Sisters with whom I spoke.

Please answer and oblige your well wishing friend.

—♦—  
Mt. Lebanon, Jan. 3, 1882.  
Esteemed Friend;—Your letter of Dec. 27, came duly to hand. I have not before had time to answer it. It is an unique letter. You have formed a singular character, have had a strange history. The habit of moving has become second nature. Starting when you like and going where you please; perfectly independent, you refute Pope's axiom; "God never formed an independent man."

How is it that a man, of your general intelligence, asks so *Stupid* a question (excuse the word, it is plain Saxon) as your first one? "Must quit all female society, moral and immoral, and associate only with men!" Is that what you have learned, the conclusion you have come to, after visiting so many Shaker Societies and assaying to unite with several of them? I am afraid of you!!

Do you recognize no relation of the sexes but the animal? Are men and

women always to be animals, the Lords of animal nature? If men and women are immortal in their existence, what will be the mode and functions of that existence, is a matter of some interest to rational thinking people. "The Old Adam and New Adam." "The Old Man and New Man." "That which is natural first, afterwards, that which is spiritual." Do these terms represent ideas? To me, they do. "Dying daily, under a daily cross," "Crucifying the Old man, with his affections and Lusts," is reality to a true Shaker. The Resurrection means a Spiritual Order, with a Spiritual relation of the Sexes. New Heavens and New Earth. I was under the impression, after about 50 years experience, that I had found a relation of a pure, heavenly quality, not to *one* woman only, but to an hundred fold, as compared with what the World's order affords. Am I mistaken? Do I "associate with *men only*?" If what you write indicates your actual knowledge of Shakerism, you had better conclude that you know nothing, yet, as you ought to know, respecting our Order. "Eye hath not seen, nor ear heard" the things God has prepared for his people, in this Resurrection relation in the union of the Sexes, "in the Lord."

Oneidaism turned the Grace of God into licentiousness, but it did not destroy the Grace of God. Shakers may make shipwreck of faith. as drunkards may make shipwreck of temperance, as the thief makes shipwreck of honesty. That destroyeth not true Shaker faith, true temperance, nor true honesty. "Stopping the use of Tobacco;" Is that such a dreadful thing? A Temperance Lecturer, who goes about exhorting those who are ready to perish for want of strong

drink, and with the social poverty and spiritual destitution of a system of false science, false religion and false Spiritualism, beginning by robbing human beings of the land, to which they have the same inalienable rights that they have to life itself; himself using tobacco!! I should suppose your words would choke you before they reached the ears of your fellow sensualists. Alcoholic preparations, Opium, Tobacco, even Licentiousness, are but substitutes for a *substance* that God has for his people. They inherit *substance*, having no need of miserable, Devil substitutes. They are satisfied with God's goodness, physically, morally, affectionately, spiritually. The Souls of the Priests of the Resurrection Order, are "satiated with fatness."

Even in the Natural Order, there are those who live intellectual Celibates, Platonists, like Andrew Jackson and Mary, who claim to have lived, for many years, in Platonic Love, as brother and sister but that does not constitute them Shakers. They are intermediate between the two Orders, Generative and Resurrection. From that class, Male and Female, when we have a true Republic, I look to have all the Governmental Offices filled, leaving the married people at home to care for each other.

"Music to be sacrificed too;" I thought Shakers were among the most musical of people. For worshiping God with music and dancing, they have been persecuted by Antichristian sects. Perhaps you refer to *Instrumental Music*. That is only a matter of time, of wisdom. Many Societies have it; some not. If you have \$500 worth of Music, sell it, "Drop the Lecture business." I should suppose it would be a blessed



thing to do that, for a goodly season. Paul did it, and all whom we have ever gathered, of Preachers, Lecturers, Exhorters, Reformers, have done it, until they have passed through the river of Judgment; the river of repentance, and become New creatures. I did it. Let all such *first* take the beam out of their own eyes, before they preach to, or attempt to rebuke others, lest they become castaways.

What good of your "Cash income;" is it not the price of blood? What shall it profit a man, if he gain the whole world; property wife, honors &c.; if thereby he lose his soul? When he enters the Spirit World, whose shall these things be?

Without faith, you cannot please God, but will continue to please yourself. You must be the judge. Except a man forsake all he hath, can he be a Shaker? If living in possession of all those blessings, you are satisfied, what more do you want? Let well enough alone. Do not come here to be looking back to, and murmuring for, the good things of Egypt. While you have them, enjoy them. If you love them, more than you "love me," hold on to them, but know that sooner, or later, the end will come. You might anticipate that end; might flee from the wrath to come, the wrath of your own soul against those things that will make its misery when death says, Come! Should you desire still to come here, you may come as a probationary member. Thus doing, you run no risk of losing anything you possess. You may gain that which will be of more value to you than all the wisdom of this world, or all the gold of Ophir. If there be a work for you to do as an individual, first, and then a work for

others, I know of no law against Love, nor against doing good.

The whole world is to be redeemed. The harvests are ripe unto the sickle. We have prayed the Lord of the Harvest to send more laborers into the Field. If you are one of them, remember that whoso runneth a race, must observe the Laws of the Race Course, or he will not be successful. Now you run when no organization has sent you. You preach willingly, willfully, and have your reward; a scattering Gospel.

In much Love, your friend,

F. W. Evans.

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#### THE SPIRIT WORLD.

JOSEPH W. NYE.

The spirit world is not afar,  
As taught in ancient song and story;  
Alone beyond the farthest star,  
Lies not the realm of bliss and glory.  
Around us here and everywhere  
Though not discerned by mortal vision,  
Are "angels ever bright and fair,"  
Celestial scenes and fields elysian.  
They have not gone—those we call *dead*,  
And laid away with grief and weeping;  
As softly by their mounds we tread,  
We say, "Not dead but sweetly sleeping."  
Nor yet asleep! awake, they move  
Among us none the less, and ever  
Are drawing us by cords of love,  
Which death no power hath to sever.  
Veiled by the flesh, we do not see  
The glory all around us beaming!  
The veil will drop, the shadows flee  
Before the light forever streaming!  
Then will all souls, from earthly thrall  
Released, forevermore be singing,  
And God at last be "all in all,"  
His love and peace to all hearts bringing.  
O, triumph grand of truth and love!  
Then Faith beholds its full fruition,  
When all the earth and heaven above  
Will see fulfilled the Saviour's mission!  
*Lynn, Mass.*

## Society Record.

### DEATHS.

EEZA SHERMAN, at White Water Village, Ohio, Jan. 22. Age, 76 yrs. and 4 mo. (See page 57.)

ELIZABETH DEERE, at North Union, Ohio, Jan. 26. Age, 79 yrs., 9 mo. & 25 days.

## Juvenile.

### WORDS, WORDS, WORDS!

Much innocent gratification may be derived from getting a friend to read over the following, and holding the dictionary on him,—so says the Argonaut,—and then devotes a whole column to those who make merry over obscure sentences and illimitable words.

We begin midway in the story,—“These preemptory tripartite brethren arrived at Greenwich, wishing to aggrandize themselves by indulging in exemplary relaxation, indicator of implacable detestation of integral tergiversation and exotic intrigue.

They fraternized with a phrenological harlequin who was a connoisseur in mezzotint and falconry. This piquant person was heap- ing contumely and scathing railery on an amateur in jugular recitative, who held that the Pharaohs of Asia were conversant with his theory that morphine and quinine were exor- cists of bronchitis. \* \* \* \* \*

Meanwhile an unctuous orthoepist applied a homeopathic restorative to the retina of an objugatory spaniel.

The best speller stands at the head of the class.—Here is the name of a German organization. “The Winterthurerhandwerksbur- schenvorwartsgрупп.

A small Welsh village is named, Llanfair- pwllgyllogogerpwillandphilwgogo.

Here is a passage from Mr. William Crookes:—Dinitroaniline, chloroxynapthalic acid, which may be used for coloring wool an intense red, and nitrophenylenediamine of chromatic brilliancy.

An attractive volume is entitled “Ontiper- icantametananarbengedamphicribrationes.”

*Argonaut*

HENS. Hens lay eggs and keep them warm. The hen will have some chickens and when they get old enough to go out the mother hen will take them out to walk in the fields and catch some grasshoppers to eat. Then they go and dig in the dirt and get some bugs and worms to eat. This is all I will say about hens now. C.

### FABLE.

#### THE FATHER AND HIS SONS.

A father had a family of sons who were perpetually quarreling among themselves.

When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of the evils of disunion and for this purpose he one day told them to bring him a bundle of sticks. When they had done so, he placed the faggot into the hands of each of them in succession, and ordered them to break it in pieces. They each tried with all their strength, and were not able to do it. He then took the sticks separately, one by one, and again put them into their hands, on which they broke them easily. He then addressed them: My sons, if you are of one mind, and unite to assist each other, you will be as this faggot, uninjured by all the attempts of your enemies; but if you are divided among yourselves, you will be broken as easily as these sticks.—Æsop.

## LETTER BOX.

Mount Lebanon, N. Y.

My Dear Young Friend;—Your effort to comfort and cheer those whom you esteem as parents, I much admire, and return many thanks for the lines addressed to me.

I am glad to witness any young person consecrating her life and strength to noble purposes.

I would encourage every resolve, knowing that an upright christian life, freely re- wards the heart thus dedicated; not only in that land beyond the river, but here in our present home, surrounded by loving friends whose affections prove truer than any world- ly ties. I am happy to know that yours is

the portion of the highly favored among earth's daughters.

You have a christian home where the highest opportunities for developing the spirit are given. Cherish, prize and use the means placed within your power, and your life will prove not blank, but victory over every opposing element, will bequeath you laurels worth wearing.

Remember, my young friend, the foundation of your strength lies in the blessing you draw from those veteran friends of whom you have spoken with so much reverence; and your strict adherence to the principles which have made them glorious.

I think of so many to whom I would love to breath sentiments of affection! I cannot individualize, but trust you will be willing to express my love to all as you may have opportunity.

I have much to be thankful for, when I only stop to count over my blessings, and the darkest night *always* opens to the morning of a new day.

Now to my dear sister C.—I would wish every blessing, while I trust by a good, virtuous life here, to meet in one spirit in the hereafter.

In these wishes I remain your friend and sister,  
Amy Reed.

Shaker Village, N. H. Jan. 1882.

Dear Mother, Mary Ann C;—I send my love to you. I am pleased with those cards you sent me. When I am not in school I carry some wood to the Cottage, where sister Mary and sister Marcia live. Sunday, I learn a Bible text to speak in prayer meeting. Every Wednesday evening at 5 o'clock, the children have a singing school. I learn a good deal and I like to go to school every day.

Last summer I watched the Honey Bees to see that the swarms did not fly away. Please give my love to sister Tamar. Thank her kindly for my pretty card. My love to you, my mother. Good bye. From your little boy. Harry.

None preaches better than the ant, and she says nothing.—*Franklin.*

## House-hold.

*Oatmeal in the Household.* In Great Britain children of all ranks are raised on an oatmeal diet alone, because it causes them to grow strong and healthful, and not better food can possibly be found for them. It is also quite as desirable for the student as the laborer, and for the delicate lady as for the hard-working sister; indeed, all classes would be greatly benefited by its use, and dyspepsia, with all its manifold annoyances, can be kept at a safe distance. Oatmeal is more substantial food, it is equal to beef or mutton, giving as much or more mental vigor, while its great desideratum consists of one's not becoming weary of it, for it is as welcome for breakfast or tea as is wheat or Graham bread. It can be eaten with syrup and butter, as hasty pudding, or with cream and sugar, like rice. It is especially good for young mothers upon whose nervous forces too great a demand has been made, when they lose the equilibrium of the system and become depressed and dispirited. Oatmeal requires to be cooked slowly, and the water should be boiling hot when it is stirred in.

*Mustard Plasters.*—By using syrup or molasses for mustard plasters, they will keep soft and flexible, and not dry up, and become hard, as when mixed with water. A thin paper or fine cloth should come between the plaster and the skin. The strength of the plaster may be varied by the addition of more or less flour.

*Jellies, jams, etc.,* can be preserved perfectly from mold by cutting a piece of letter-paper just the size of the top of the tumbler containing it, dipping in brandy or alcohol and pressing it down close upon the jelly, the tumbler then closed securely with a paper gummed or pasted around the top.

*For toothache* caused by a cold, use a woolen cloth of several thicknesses wet with vinegar and put over a hot brick or stone, with something thrown over the head to keep in all the steam.

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Christ's Statements as to the Fact and Eternity of Future Punishment—A Discourse to Young Men, by S. V. Leech, D. D.; Parental Responsibility, by W. F. V. Bartlett, D. D. What is your Age? by Rev. W. H. Luckenbach; Is Giving a Help or Hindrance? by Justin D. Fulton, D. D.; God the Chief Object of Search, by B. M. Palmer, D. D.; The Perfectness of the Character of Jesus, by T. H. Skinner, D. D.; Young Men's Service: An Important Question Answered, by Edward P. Ingersoll, D. D.; Vicious Bondage, by Herrick Johnson, D. D.. Beside the above this number contains a Lecture to Students, by Spurgeon; Homiletic Studies in the Book of Hebrews, by Rev. D. C. Hughes; Thoughts on Suggestive Themes, by C. S. Robinson, D. D.; Themes from Revivalists of Yesterday and Today, by Rev. G. W. Hervey; The Power of Persuasive Speech, by Prof. E. P. Thwing. Then there are a number of articles under Sermonic Criticism, Preachers Exchanging Views, and Living Issues for Pulpit Treatment. A United Effort Against Polygamy is a note-worthy appeal to the Clergy to assist in arousing public opinion against the crime of Polygamy. The present number of this MONTHLY will prove of more than usual interest to all students of the Bible.

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### RIP VAN WINKLE.

This, perhaps the most famous, as it is one of the most charming sketches which American literature has produced, gives the title to a very beautiful and remarkably cheap little volume just issued by the Useful Knowledge Publishing Co., New York. The volume comprises all the most interesting articles usually included in "The Sketch Book" of Washington Irving. It contains 240 pages beautiful type, excellent paper, press work and extra cloth binding, and is sold for only 20 cents, or by mail, 25 cents! This is the second volume published under the programme of the Literary "Rebellion." It certainly surpasses both in quality and cheapness any of the famous books of the Literary "Revolution." The reading public certainly appreciate the work of Mr. Alden, whose skill and energy will be recognized in this new enterprise. The Company announce as in press, uniform with Rip Van Winkle, Green's Large History of the English People, in 5 volumes, \$1.50, Carlyle's French Revolution, 2 vols, 70 cents, Creasy's Fifteen Decisive Battles, 35 cents and Schiller's History of the Thirty Years War, 35 cents.

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## Select.

### HUMAN HEARTLESSNESS.

Alas! the heartlessness of which human nature is capable. Some in gluttony and drunkenness are endeavoring to still the voice of a reproving conscience, are striving by brutalizing their nature, to obliterate the memory of past crimes; or worse still, are laboring to produce that fiendishness of spirit which actually delights in dwelling upon the revolting scenes of former iniquities. Having enlisted soul and body in the service of Satan, they attempt to silence the whisperings of God in the soul, so that they may sin henceforth unrebuked.

The rich and the gay, in lordly palaces or in gaily decorated saloons, are eating and drinking, are revelling and rioting, while the world's unfortunates are pining away in cellars and garrets, unknown, unrelieved, unpitied.

The piteous wail of anguish, deep-drawn sigh which only hopeless poverty can heave, the tear of grief which in midnight solitude scalds the pallid cheek, how often are they unheeded! In homes of heartless wealth and in halls of gayety and frivolity the feast and the dance go on, while near by in lonely agony heart-strings are breaking, penury's dark night is deepening, anguish is crushing its helpless victims. Man's forgetfulness of man seems incomprehensible. The proximity of joy and sorrow, of wealth and poverty, of hope and despair, how inexplicable! The wail of unrelieved suffering and the songs of joyous festivity are wafted heavenward on the same breeze. The shouts of drunken revelry and the prayer of penitence ascend side by side.

Thus everywhere, joy and feasting above, wretchedness and starvation beneath; the one pitiously petitioning for relief, the other stoically indifferent to human suffering, — *V. Dike*

### USELESS STUDIES FOR GIRLS.

The other day a young girl of our acquaintance, who is pursuing a selected course of study in one of the collegiate institutions of the city, was examining the printed curriculum with reference to deciding what study she

should take up next term. While consulting about the matter she read over the long list of text-books on science, language, literature and mathematics, when suddenly she exclaimed, "I'll tell you what I would like to study—I would like to study medicine. I don't mean that I want to be a physician and practise, but to know what to do at home if anybody is sick or anything happens. I am sure that it would be more useful to me than"—and she turned to the prescribed course of study—"than spherical trigonometry and navigation? But we can't run for a doctor every time anybody sneezes or coughs, and I would like to know what to do for any one who is a little sick." Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in algebra, and give the technical names of all the bones in the body; but if the baby brother left in their charge burns his hand or is seized with croup, how many of them know the best thing to do while waiting for the doctor? And when, as wives and mothers, the duties of life increase, how many of them have any practical knowledge which will help them to meet calmly and intelligently the every-day experience of accidents and illness which are inevitable in every family?—*Harper's Bazar.*

In years gone by it so happened that John Lyon and his sister Lucy, in company with others, made a visit to the society at N. Before the day of their arrival Br. John F. asked the Elder if the family had not better be notified that a lion and lioness were to pass through the village that day.

Indeed not, said the Elder, I am surprised that you should suggest such a thing,—to turn the attention of all the family to see two wild animals.

Well, said Br. John, I thought it might interest the family as it will only be Elder John Lyon and his sister Lucy Lyon from the state of N. H.

The flitting of thoughts is like the dancing of sunbeams.



## FOLD OF CHRIST.

CANTERBURY, N. H.

Shel - ter'd in the fold of Christ, Bless - ed is thy por - tion to be  
 fashioned by his life, For thy sa - cred mis - sion. Count no sac - ri -  
 fic - es great, Call no act un - wor - thy Which the  
 spir - it bids thee make. For a claim so ho - ly.

O. C. HAMPTON.

UNION VILLAGE, OHIO.

Sweet is the peace of the spir - it re - signed, — Giving to good every  
 power of the mind; Will and af - fec - tion sur - ren - der to God, Moving  
 in char - i - ty, at home and abroad. In this love all is serene,  
 Angel con - tent - ment, Love's brightest sheen Beams in the calm  
 sky of the pure; Those who the yoke of Christ will en - dure.